

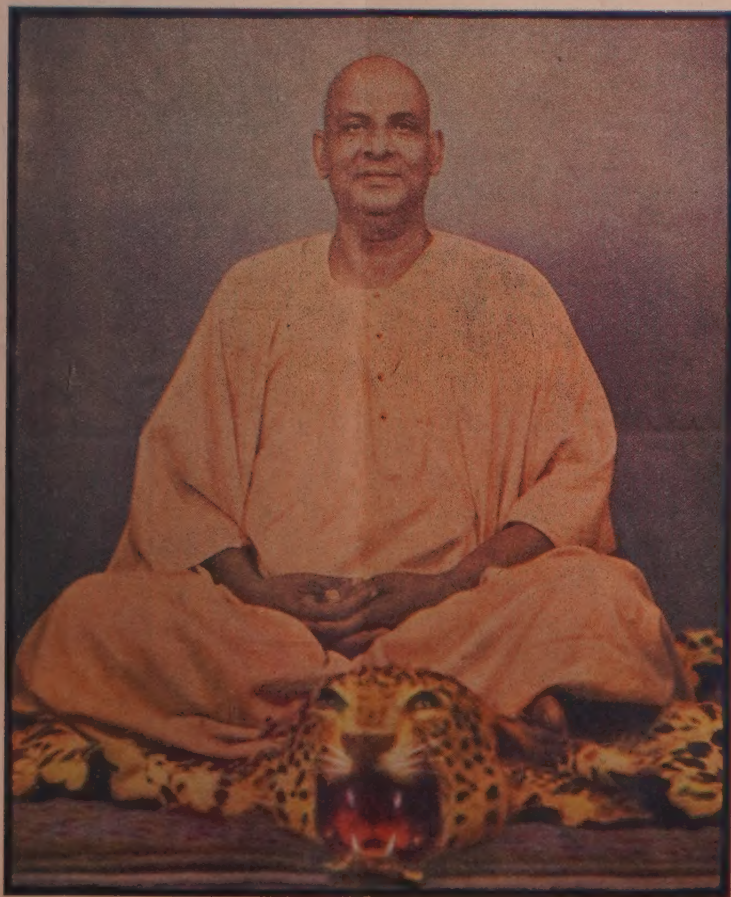
The Divine Life



he XIX

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15th October 1957

Sri Elumalai

Madras.

Blessed Self.

Live in God. Take refuge in the
Lord. Meditate on the Lord.
Surrender completely to the Lord.
Fix your mind on Him. Sing His
names. Work for Him. Be His
in all places.

Lay bare your heart to Him.
Talk to Him like a child.
Be humble and simple. Rely on Him
alone. Be regular in doing Japa
You will soon attain God-realisation.
May Lord bless you, Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar :
10th Oct. to 9th Nov. 1957)

October

- 19 Ekadasi
- 20 Pradosha Puja
- 22/23 Amavasya ;
All-Souls Day* ;
Deepavali ;
Lakshmi Puja
- 28 Skanda Shashti
(according to
Tamil calendar)
- 31 Poor-feeding Day

November

- 1 All-Saints Day
- 2 All-Souls Day ;
Yajnavalkya Jayanti
- 3 Ekadasi
- 4 Pradosha Puja ;
Chaturmasya ends
- 7 Lunar Eclipse ;
Purnima ;
Guru Nanak Jayanti

*In addition to the Christian observance of the All-Souls Day on the 2nd of November, the occasion on every Amavasya, i. e., once in every month.



DIVINE LIFE

Volume Nineteen

October, 1957

Number Ten

TO TIME ETERNAL

(From *Atharva Veda*, xix-53)

Prolific, thousand-eyed, and undecaying
a horse with seven reins,
Time bears us onward.

Sages inspired with holy knowledge
mount him : his chariot wheels
are all the worlds of creatures.

This Time has seven rolling wheels,
and seven naves : immortality
is the chariot's axle.

This Time brings hitherward all
worlds about us : as primal
deity is he entreated.

On Time is laid an overflowing beaker :
this we behold in many a place
appearing.

He carries from us all these worlds
of creatures : they call him Kala
in the loftiest heaven.

He only made the worlds of life,
he only gathered the worlds
of living things together.

Their son did he become who was
their father : no other higher
power than he existeth.

Time created yonder heaven,
and Time made these realms of earth.

By Time, stirred to motion, both
what is and what shall be expand.

Time created land : the sun in Time
hath his light and heat.

In Time rest all things that be :
in Time doth the eye discern.

In Time mind, in Time breath,
in Time name, are fixed and joined,

These living creatures, one and all,
rejoice when Time hath approached.

Time embraces holy fire,
the highest, Brahma, in himself.

Yea, Time, who was father of
Prajapati, is lord of all.

He made, he stirred this universe
to motion, and on him it rests.

He, Time, having now become Brahma,
holds Parameshthin up.

Time created living things and,
first of all, Prajapati.

From Time, self-made Kasyapa,
from Time holy fire was born.

(Translated by Ralph T. H. Griffith)

Navaratri Message.

UNFOLDMENT OF THE DIVINE CONSCIOUSNESS

(Sri Swami Sivananda)

Matter and spirit are interdependent, in the relative place. Matter cannot exist without the underlying and unifying consciousness, and spirit is not apparent without the agency of matter. Reality, which is one and indeterminate, expresses itself through consciousness in the form of matter, the world, the many. But the sight of the tree is lost in the wood, and one clings to appearance, which is ephemeral, and forgets the cause and the means which effected the appearance.

The purpose of life is to trace out its primal Cause, grasp the link which connects the limited with the unlimited, and through this means, the unifying consciousness, fuse the individuality of the Jiva in the central Reality from where it had originated. The process by which the origination was caused is the only means through which the return is possible. And what was that process? The Rig Veda says : "That One Thing, breathless, breathed by its own nature.....and by the great power of warmth was born that unit.....the primal seed and germ of spirit;" and it is said in the *Hymns to Bhavani* :

*When Time was drowned in sacred sleep,
And raven darkness brooded over the deep,
Reposing over the primeval pillows
Of tossing billows,
The forms of animated nature lay
Still over the wide abyss, where Love
Sat like a nestling dove. **

Here is the only redeeming grace that can lift up mankind above the swirling currents of hatred and conflict, this Divine Love or the the Shakti-aspect of the Reality. From Shakti proceeds Chit or knowledge or consciousness, relative as well as infinite awareness of the Sat, the eternally Existent; and Ananda, or divine bliss which is experienced through pure love for one's fellow-beings and for the Sat, from where everything proceeds.

The message of Navaratri, or the annual nine-day worship of the Divine Mother, is :—kindle the flame of selfless love in your heart, remove the dross of ignorance, which has been caused by desires and cravings for worldly objects, and unfold the spiritual consciousness within you. The common Mother of the universe, to whom all Her children are equal, whose grace is evenly bountiful to all but is realised as per the receptivity of the vessel, proclaims to us once again that hatred is not abated by hatred but by love and goodwill alone, that chaos is not resolved by conflict and dissension but by harmony and understanding, that tension and suspicion are not mitigated by hostility and prejudice but by tolerance and spirit of accommodation.

May all translate this message in practical action, in sincere endeavour of its realisation. May the blessings of Bhavani be upon all !

There is an inner Divine Order, which is the Reality and is always present. Everything that is not Reality has to disappear in the face of Reality. As soon as we leave off striving and resisting, becoming sufficiently quiet and receptive, the Divine Order appears. It is the Reality and must appear as soon as we become quite enough. "In quietness.....shall be your strength." "Be still and know that I am God."

Sri H.T. Hamblin.

* Translation by Sir William Jones.

TOWARDS PERFECTION

(Sri Swami Sivananda)

It is the need for the co-ordination of our thoughts with the higher life, the communion of our ideas with higher ideals, that is behind our love for spiritual values, our interest in religious matters, our desire for holy association and studies. This noble purpose consists in our aspiration for moving towards a higher life which transcends and comprehends whatever we normally experience in the material plane.

It is the aspiration to grow, to evolve, to direct oneself to a transcendent ideal which is at once real at the time of its experience. It goes without saying that we have a background of our thoughts which decides our motives, and that background determines the nature of our aspiration. It determines the nature of the goal to which our aspiration directs us.

To put it concisely, we have a consciousness of the difference between the nature of our present condition and the nature of the ideal which we have before us. This consciousness of the distinction between the two levels of life has arisen in us on account of various factors. Purvapunya or the results of the meritorious deeds which we have done in previous births is one of the factors which has caused the rise of this consciousness in us, the consciousness of the existence of a higher life and the inadequacy of the present life.

DISCRIMINATION AND DISPASSION

This we call in a technical term *Viveka*, a dissatisfaction with the superficial experience that we have in the material level, and a glimpse indistinct though it may be, of the presence of the higher life. Together with this consciousness of the presence of the higher ideal, this aspiration for living the higher life, a distaste is created in us, however temporary or unsubstantial, for what is incongruous with the nature of that higher ideal. We call this distaste *Vairagya* or dispassion.

An intense passion for the Real, a burning aspiration to realise the ultimately existent Being, includes the withdrawal of the natural consciousness of the visible objects of this world. *Viveka* and *Vairagya* come together. The one is the natural concomitant of the other. We have made an unconscious analysis of experience within our minds which has caused the rise of *Viveka*. When this analysis becomes conscious, it becomes a direct step in *Sadhana*.

An unconscious spiritual urge is felt as the result of conscious meritorious deeds which we have done in our past lives. We might have had some spiritual awareness in our previous lives also, and we might have thought over the problems of life and aspired for a solution. The present life is only a continuation of the past life. It is not a new life that we are leading now abruptly with a fresh beginning, but it is the continuation of a series. It is just one rung in the ladder of evolution.

CONSCIOUS ANALYSIS

The purpose of the spiritual aspirant, therefore, is to make this unconscious analysis a conscious one. The conscious analysis begins with the perception and experience of what is immediately presented to us. We understand what it is that is immediately brought before our senses. We take for granted the reality of what our senses perceive. We see this physical world. We see our own selves as situated here as contents of this world. We are parts of this cosmos, this universe, this world.

It does not require much time for you to understand that you are in the midst of others, because that perception which you have of yourself is immediate, non-relational. This knowledge does not stand in need of any

external proof. The proof of the existence of an object outside is direct sense-perception. You say, "Here is a person sitting before me", because you see him directly, perceive him and observe him through your senses which carry great authenticity.

Our present life is based on sense-perception. We are said to live, therefore, in a sense-world, a world that is presented to us by our senses. We do not question the authenticity of the experience that is brought to us by the senses, because we have identified to such an extent our consciousness with the form of the perception in which the objects in this world are presented to us or with which they come to us, to our consciousness. This is the basis of all philosophical and spiritual analysis, the analysis of the experiencing consciousness.

The common man with his common sense takes for granted the validity of his experience in this world. I see this world. Well; here is the object. The world is here, and I have to make use of it. I have to live in the world by adjusting and adapting myself to the environments, so that I may fulfil the purpose which is in my mind, as the ideal to be realised. Different people have different conceptions of the ideal of life. But this is gross perception which takes the sense-world as ultimately real. It is the lowest form of perception that we have, because it is the perception of the gross physical universe of which our body is a part, a content.

SPIRITUAL ASPIRATION

The spiritual aspirant is endowed with a special higher consciousness of the existence of something absolutely real, which is above this experience which we receive through our senses. This aspiration for the Real is ingrained in the consciousness of the spiritual aspirant; only it gets intensified when he approaches the Guru, a spiritual preceptor, and receives

the higher initiation from him, but it is present there in him even before he approaches the Guru. Else, he would not have had the inclination to go to the spiritual Guru at all.

He feels the need for a higher knowledge. He feels the need for his being guided by a spiritual teacher. That means he has already had within himself the rise of this consciousness of a trans-empirical life. It is in the seed state. It has to come to the state of a sprout, a plant and a tree later on, through the grace of the spiritual teacher, and through the grace of God.

Now with this aspiration, with this consciousness of the existence of a higher spiritual ideal, the aspirant begins his analysis in the light of the teachings of the Guru. It is the spiritual teacher who guides him in the process of this analysis. What is the form which this analysis takes? It is the analysis of his own self because the one object which is said to have doubtless existence is one's own self.

One may doubt anything in this world, but one cannot doubt about one's existence. All philosophical speculation, all aspiration, all endeavour, begin with this consciousness of the existence of one's self. But here comes the distinction between the awareness which a spiritual aspirant has in regard to his existence and the one which the ordinary man has in regard to himself.

PERCEPTION

The objects which are seen in the world are considered by the common man to be existing outside his body and senses, and he feels that a copy, as it were, of the objects is experienced by him in his mind. The object itself does not enter his eye or the ear, but there is a transmission of vibration from that object, which his consciousness becomes aware of, which becomes a content of his consciousness, and on account of which he happens to know the existence of the physical object.

It is only the spiritual aspirant endowed with a higher discrimination that can question the validity of this form of experience. You see a person. But how do you do this? You may say that because you have got eyes. An aspirant will not be satisfied with that answer, if only he has that higher intellect, because he wishes to know what actually is the process by which he is enabled to be aware of another's existence. One may say that there is a vibration, as it were, emanating from the object outside and becoming a content of one's consciousness, but one must go deeper into these problems, for even the possibility of such a vibration has to be explained.

You see so many objects in the world, so many forms, but how are you to be sure of their existence? No one puts this question to himself, because he is already certain as to the nature of experience. It is only the spiritual aspirant who doubts this situation. Is it true that one has a consciousness of real existence?

SUBJECT-OBJECT RELATION

Now, take for granted that you are having a consciousness of real things. How do you know these to be real things? The obvious answer is: through the senses. What is the connection that the senses have with the objects outside? Nobody seems to know this, because there appears to be no relation at all, no contact between the sense organs and the objects outside.

If there is no sense-contact at all, how can you be aware of your existence here? You may see a person several feet apart from you, and you are aware of his existence, without your coming in contact with him in any way. You may say that light waves travel from you and contact the retina of the other person's eyes. That is true, but the object is not brought and kept in your eyes. The object is outside. Even to have an image of the object in your consciousness, you must have some kind of intrinsic relation with that object.

No one will think for a moment that it is possible to have contact with an external object without involving in that contact a subtle relation, whatever the nature of that relation be. It is true that we have some kind of contact with the external world, though it may not always be a physical contact. There is a kind of relation which is intelligible in its nature. Otherwise the object cannot become a content of your intelligent nature.

You know that objects which have dissimilar characteristics cannot commingle each other and become one. For example, a rod of steel cannot be mixed with milk, for the two are possessed of dissimilar characteristics. Water and milk get mixed with each other, because they have a similar character. What is the nature of your consciousness which becomes aware of the presence of the objects outside? It is spiritual.

It appears to be etherial, pervasive; otherwise it cannot comprehend the object outside; and if your spiritual nature, the intelligent nature, should be aware of the existence of the object outside, there should be something in that object which is similar to the consciousness that you have in you. In other words, there should be a spiritual element in the object that you see outside.

CONNECTING LINK

If you deny the existence of any spiritual element in the object perceived, you must admit that my consciousness, too, is physical in nature. That means your physical being is coming in contact with the physical object. You are not physically in contact with whom you see at all, and yet you are aware of his presence. It is a non-physical relation that enables you to be aware of the other's existence. It has to be accepted that there is a non-physical relation in knowledge. This non-physical relation is psychological, empirically, but ultimately spiritual.

Even from the empirical viewpoint, we have to define the word 'psychological.' What is meant by 'psychological relation'? You may say : 'mental relation.' And what is the nature of the mind? Is it physical? If it is physical, it should be inert, and it cannot be then conscious of the existence of the world outside. The mind should be endowed with an intelligent nature.

Here we are concerned only with the intelligent nature of the person, for all perception refers to an intelligence. This intelligence is responsible for the perception of the world outside. The intelligent nature should be present

in the object also; else your intelligent nature cannot be in contact with it and you may not be aware of the existence of the outside world."

Now the question would arise : Taking for granted that there is a spiritual or intelligent element in the outside object also, where is the need for positing a relation between the seer and the seen? The need is felt when we become aware of the fact that perception is impossible without a relation, and if perception is a fact, relation is a fact, and if relation is a fact' it must be intelligent, spiritual.

(To be continued)

YOGIC EXPLANATION OF SPIRITUAL HEALING

(Sri Swami Sadananda)

The process of spiritual healing or that of the performance, of seeming "miracles" in relation to avoiding some impending calamity or disaster by prayer, is not very easily grasped by the common man. I propose to give an explanation. For example, I pray to God and, as a consequence, things happen which would not otherwise have happened. Imagine, a person is sick. All medical treatments have been gone through but no cure is effected. Then I sit by the side of the patient and pray to God for his cure. This is repeated every day. Then, miraculously the patient begins to recover and finally is hale and hearty once again. This is an example of spiritual healing.

In the present day when people are obsessed with the ideas of modern science that are often misconstrued, there is a danger of such statements being regarded as either exaggeration or delusions. On the other hand, the Patanjali system of Yoga clearly gives rational explanations for such apparently miraculous happenings. Raja Yoga deals with the eight branches, beginning with Yama and ending in Samadhi. Yama (restraint), Niyama (observance), Asana (posture) and Pranayama (control of breath) are

the first four preliminaries, and then there are Pratyahara (withdrawal), Dharana (concentration), Dhyana (meditation) and Samadhi (super-consciousness), the four higher branches of the Yoga system.

ONE-POINTED ATTENTION

From Pratyahara onward, there is the active control exercised over the mind. Concentration and fixing the mind on one point are the real beginning of the practice of Yoga. Dharana means making the mind fix itself on a particular point, so that the attention of the mind may be completely converged on that point. Dhyana is the continuous flow of that thought through the concentration of the mind on that point so that it may not go away from that point. It is the continuation of the process of one-pointed attention. Then comes Samadhi.

Now, if we are merely told that we should fix our mind at a particular point, we may be unable to understand how we are to do it. For that purpose it is necessary for us to understand the nature of the mind, preliminarily. The mind is a complex of feeling, willing and knowing. Feeling is emotion, willing is deter-

mination, and knowing is intelligence. You can use either the feeling aspect of the mind, or the willing aspect or the knowing aspect in such a way that the mind is fixed at a particular point.

One hears about spiritual cures. The healer prays to God, and there is response. The patient gets cured. Some people practise the art of spiritual healing with success, and the method they adopt is to pray to God and also to put the patient in a suitable frame of mind, so that the patient may, from a distance or from proximity, be in a condition to keep his mind in tune with the mind of the healer. The rest is being done by God. That is the way in which spiritual healing is explained.

YOGIC PROCESS

Now let us see how the Yogic process is being applied to this matter. The healer evidently is using the emotional aspect of his mind for the purpose of fixing his mind upon a particular point, the point being an intensified thought that something should happen. That is the idea that is kept in forefront in his mind. He does not allow any other idea in any manner affecting or disturbing this one idea that he wants to keep before him. In the case of spiritual healing, only one idea is there, patient must recover, and no other idea is allowed to enter into the healer's mind for the time being.

Now let us see what happens. When you are able to utilise one of these three aspects the emotional aspect, the intelligence aspect or the determination aspect, for the purpose of making the mind rest only on a single point, the other two aspects are subordinated. In the devotee's case, the emotional aspect predominates. There is no permission given to the mind to think about the causes and the effects, about the reason for a particular act and the effect which follows as the act. There is no permission allowed to one's own mind to dwell upon

the law of causation which is bound up with an act.

An act has to take place in time and space. The result of your allowing the emotions to play a prominent part in the suppression of the activities of your mind is that causation is stopped. The ideas of time and space are transcended. These are the three limitations of the mind and because there is only one idea there which is bound up with the emotion that has been stirred up within the healer, the result is the mind does not function, and when the mind does not function, the soul or the Jiva is able to transcend the limitations of the mind and pass to the region from where the mind itself gets its energy. The fountain source is reached.

CHIT-SAKTI

That is the field which is ordinarily spoken of as the field of inspiration, but really it is the field of Chit Sakti. In that region there is no differentiation into feeling, willing and knowing. All these powers are there as an undivided whole in the form of unlimited energy. That is the reason why it is spoken of as Chit Sakti. There, knowledge, emotion and power are all combined. To know a thing means to have the power of doing the thing. That is the field of Chit Sakti. The person who is functioning in that field has knowledge in the form of power.

Suppose, the Siddha takes up a piece of carbon and says it is a diamond. When he hands it over to you, it is a diamond. The very mention that the carbon is diamond brings about the transformation of the carbon into diamond, for there is no idea separate from power. On the other hand, when the power trickles down into the mind, the undivided composite power is differentiated into three things; feeling, willing and knowing. And when you receive it as knowledge, you receive it as an idea, and the result is that scientifically

we know that diamond is carbon, but it is only as an idea. We are not able to transform one thing into another, which the Yogi is able to do, because he transcends the limitations of the mind, namely, causation, time and space.

So, when the spiritual healer thinks intensely of God, he is, whether he is conscious of it or not, taking himself beyond the limitations of the mind into the region of Chit Sakti. When the healer prays to the Lord, so that the Lord may help the patient, what happens is that the emotion aspect of the healer is utilised. A Jnani would apply the intelligence aspect of it. A Bhakta would use the emotional aspect. Then the healer's sole activity or force functions in the field of Chit Sakti.

The Chit Sakti is not confined to one individual. It is a common Sakti, and everybody is in a position to derive the force from the Chit Sakti wherever he might be. And therefore, when the healer concentrates his attention and makes a prayer intensely by developing his own emotion to the extent of making himself forget the intelligence-aspect and the willing-aspect, he gets into touch with Chit Sakti, and because the very same Sakti is in contact with the mind of the patient, the energy passes from the former into the mind of the latter. The healing energy comes to the mind of the patient and the cure takes place.

SAMYAMA

The Chit Sakti and God are the same. When one appeals to God, God comes to the rescue there, because God is common to the

spiritual healer and the patient. The Yogi practises Dharana, Dhyana and Samadhi—called Samyama. Through this, the Yogi is able to do all that he wants to do. In the case of spiritual healing, the Yogi is able to pass the current of Chit Sakti into the mind, and afterwards into the body, of the person who is to be healed. So, it is not at all something which is miraculous. It is strictly in accordance with Yoga Sastras.

Therefore, what has to be done is to succeed in establishing this contact through Samyama. Dharana is important to use the emotion, will and intelligence to wipe out the activities of the mind, so that it might not be a disturbing factor in one's approach to the higher region. Therefore, those who are great believers in the Lord, the Bhaktas, are able to do several things which other people cannot do. All the stories of the great Bhaktas speak to us about the various miracles. The innumerable miracles that were performed by Saint Appar and Saint Sambandhar in South India are instances of miracles performed by Bhaktas.

The person who has developed Siddhi in Hatha Yoga exercises his will. The Jnani, on the other hand, uses his intelligence-aspect. Whatever may be the Yoga practised, Jnana, Bhakti or Karma, it is possible to achieve the desired results. As long as we are functioning as Jivas in the universe, contact between one Jiva and the other Jiva can be established through the medium of that field of inspiration called Chit Sakti, and the approach is only through our mind.

BE COURAGEOUS

The spiritual aspirant is never helpless. The entire existence is supporting him in his arduous struggle, for he is searching for something which is true to all. One may dislike a certain thing of the world, but Truth can be hated by none. If all the fourteen worlds were to face him in battle, the spiritual aspirant would count them for a straw! For he is the Immortal Spirit, the ruler of the heaven and earth and the universe at large.

—Sivananda

WAY TO SRI KRISHNA

(Dr. Mohamad Hafiz Syed, Ph. D., D. Litt.)

It is the innermost desire of every aspirant and devotee of God to attain His nearness and, in due course, be united with Him. Every religion, ancient and modern, has laid down certain methods of approach to Him. Some religions have enjoined the need of a mediator, a link between God and man, and in order to attain Him, one has to surrender oneself heart and soul to the mediator before one is blessed with direct contact with the Divine.

Lord Krishna, the highest manifestation of the Divine, according to Hindu tradition, is directly accessible to all earnest devotees. The only condition laid down by Him is complete self-surrender and utter devotion to Him. He says : "He who constantly thinketh of me, not thinking ever of another, to him, the ever-steadfast Yogi, I am easily reached." (Gita, VIII, 14).

Knowing full well as He does, He knows our limitations, drawbacks and shortcomings. For a large number of people, who tread the path of 'forthgoing' (Pravritti Marga), it takes time to become familiar with the laws and conditions of the path of *return* (Nivritti Marga).

The Blessed Lord has advised them to march forward on their adventure, step by step. The aspirant is expected to do everything as an offering unto Him. The Lord says : "Whatsoever thou doest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou performest of austerity, do thou that as an offering unto me." (Gita, IX, 27).

Thus the devotee is gradually accustomed to bear the Lord in mind and develop devotion to Him by means of dedication and service. Further, the Lord says : "He who offereth to me, with devotion, a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion." (IX, 26)

The easiest and the best way to reach the

Lord, as-assured by Himself, is through sheer giving, of complete self-surrender to His feet, unreservedly and unconditionally,—not through any complicated rites or ceremonies. The disciple must reverse the process of grasping, which builds up a personal self, and strive to give away all that he has, including his petty self, instead of expecting to get anything from the Lord in the form of earthly gifts. He should desire God, and not anything that He can give him.

The first step in this process of self-elimination is the symbolic gifts of leaves and flowers and fruit, but, afterwards, the gift of self, the consecration of all acts to Him. Nor should anyone think that his gifts are not accepted by the Lord. As a matter of fact, all gifts, however small and insignificant, if offered with love and devotion, are acceptable to Him, because all wholehearted giving is a breaking down and weakening of the barrier which cuts off the soul from the wide life outside.

The smallest act of giving is a step upon that path, and leads the aspirant by easy stages to that sublime state where the whole personal life, with all its acts and thoughts and feelings, is dedicated to the service of the *one* in all, where acts can trammel one no more, since personal self is eliminated and nothing remains that can be bound by them.

The way to the Lord is clearly pointed out by Himself, but each has to tread it individually, by himself. No special privilege can be found upon this path. He who seems to climb with glorious ease today is not a favoured darling of the Lord, but one who is now reaping the fruits of the arduous struggle of yesterday.

There is no other way to Lord Krishna than giving of the self to Him in service. By one's own efforts each must climb the path, as the Blessed Lord dwells equally in every human

heart. None who seeks to offer up himself can be refused. Though one must climb in weary loneliness, striving alone with one's own heart, yet that loneliness is a mere illusion, for there stands unseen the eternal Friend and inmost Self.

Therefore, it is said that even if the most sinful of men turns to God and serves Him with undivided heart, he, too, must be accounted righteous, for he, too, has entered on the Homeward Path.

Once the resolve is made and solemnly kept—to act in future for the higher, not the lower, Self, progress on the path is certain. It should be borne in mind that while treading this path the aspirant will have to face many failures, yet once the link with the Divine Self has been established, he cannot fall again into utter darkness, because something has been

awakened within him which will never let him rest again in matter, and though at times he may even fight against it, the inner pull will repeatedly be felt and fulfilled will be the words of the Blessed Lord who says, "Know, then, for certain, that my devotee perishes never."

It should be remembered that the Atman dwells within the hearts of all, and, therefore, this path is open to all without the distinction of race, caste, or sect. The Vedic path needed a wealth of learning, and, therefore, was inevitably restricted. But this path which calls only for sincere self-giving needs no scriptural or philosophic learning, and so is open to all.

In conclusion, the most merciful Lord teaches us: "On me fix thy mind, give thyself in love to me, prostrate thyself before me; having thus united thy whole self to me, thou shalt come unto me, thy goal." (Gita, VIII)

SPIRIT OF HINDUISM

(Sri P. Nagaraja Rao)

Hinduism is the name of an integrated outlook on life set forth by the scriptures of India. It is not only a view of life but also a way of life. It has a very impressive ancestry which goes back as far as four thousand years. It has an unbroken continuity of its exemplars in every age, who carried conviction to the masses by the examples of their lives and teaching. This continuity has persisted despite mighty opposition, political revolutions, social upheavals and foreign invasions.

It has exhibited a sound instinct for life, a strong vitality and staying power, all its own. It has assimilated much that has come its way, and has grown in its richness. Though it is fascinated by several aspects of modern thought and civilisation, it is not subjugated to any and has never ceased to be itself. It has built a culture round itself.

The case for a spiritualistic view and man's imperative need for it are the essential tenets of

Hinduism. The recognition of the reality of the Spirit, its existence in the space-time world and man's effort to serve God in the souls of men are organic to the doctrines of Hinduism. The spiritual outlook of Hinduism is fostered by the "vision of the seers, the vigil of the saints, the speculation of philosophers and the imagination of the poets and the artists."

FUNDAMENTAL ASPECT

Essential Hinduism recognises the common ground acceptable to all religious traditions that is not repugnant to our ethical sense. It makes for religious unity and understanding. Gandhiji, towards the end of his life, referred to two Hinduisms: There is the hideous, distorted Hinduism with its untouchability, superstitious worship of stocks and stones, animal sacrifice, enslavement of women, etc. The second Hinduism is the essential one. It is the Hinduism of the *Gita*, *Upanishads* and *Yoga-Sutras*. It is in this Hinduism the students of comparative

religion have found universality. Swami Vivekananda often used to say, "Cease to look upon very little village superstition as a mandate of the Vedas,"

In a very significant passage the French Orientalist, Louis Renon, explains to us the nature of Hinduism. He writes : "The troubles of the present age, which are rightly or wrongly attributed to western materialism, have helped to increase the prestige of Hinduism. Some people see it as the authentic survival of a tradition, or rather, of the one tradition, and make it the basis of their *Philosophia Perennis*. Others try to incorporate in it a universal religious syncretism.

"Whether these attempts will succeed must be left for the future to decide. The fact remains that Hinduism provides an incomparable field of study for the historian of religion : its aberrations are many but there is in it a great stream of mystical power ; it manifests all the conceptions of religion, and its speculation is continually revealing them in a new light. It combines power of constant renewal with a firm conservancy of fundamental tradition."

COMMON SUBSTRATUM

Today there is a growing recognition that there is a large area of agreement between the different religions of the world. There is no use pounding the husk leaving the grain. This area of agreement is the core of religion; the rest is husk. The realization of the common substratum, i. e., the *essentiality* in different religions will remove the atmosphere of fear, suspicion and jealousy among them. It will promote fellowship among faiths.

Arnold Toynbee writes that he would express his personal belief that the four higher religions that were alive in the age in which he was living were four variations on a single theme and that, "if the four components of this heavenly music of the spheres could be audible on each simultaneously, and with equal clarity to one pair of

human ears, the happy hearer would find himself listening, not to a discord but to a harmony."

The catholic-minded historian (Dr. Toynbee) writes in his *A Story of History* (tenth volume) : "I have come back to a belief that Religion holds the key to the mystery of existence; but I have not come back to the belief that this key is in the hands of my ancestral religion exclusively. The Indian religions are not exclusive-minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that in this they are right, and that this catholic-minded Indian religious spirit is the way of salvation for all religions in an age in which we have to learn to live as a single family if we are not to destroy ourselves."

CENTRAL DOCTRINES

The Hindu mind is not without a central point of view. Hinduism is not a country without a capital. It believes in the authority of the scriptures as a working hypothesis. It affirms religious truths on the strength of the testimony of religious experience. It declares that ultimate Reality is one and indeterminate. It also proclaims that all the description of ultimate Reality are equally true, and none is completely and exclusively true. Each religious description is the empirical manifestation of Reality according to a particular view-point and temperament. Hinduism makes for the fundamental oneness of Reality. This central principle is responsible for its tolerance, which is an article of its faith and is not a stroke of policy with the Hindus.

Another significant doctrine of essential Hinduism is its affirmation of the dignity and the divinity of man. Man is not regarded as the antithesis of God. He is not described as being tied down to a body of lust, without any glimmer of divinity. He has different layers and many levels in his being. By ceremonial purity and ethical excellence he can transcend

the limit of creaturely existence and realize God. The emergence of this higher consciousness is the purpose of religion. Man alone is capable of this effort.

Commenting on a passage in the *Taittiriya Upanishad*, Sankara asks the question : Why are we so mindful of man when we know that everything is Brahman ? He then answers that man is important. What does his importance consist in ? The answer is that man is capable of knowledge and responsible action. Man, though he lives in the world of change and chance, still is capable of transcending it and getting the vision of Eternity. He is the point where Eternity and Time intersect.

SOCIAL PHILOSOPHY

Further, essential Hinduism asserts that this realization can be had here and now and not always in a distant future after death. Religion is the most powerful instrument of social regeneration. The Hindu view of life does not mistrust reason. It transcends reason and realizes its limitations. The faith of the Hindu is not the blind belief in a dogma, church, ritual, or book, or a prophet, but the experimental awareness of Reality. The experience is explained in terms of reason. "There is no final breach between the two powers, reason and intuition."

The social philosophy of Hinduism makes for human happiness, guarantees moral responsibility, affirms human freedom, increases

the hope of man. Above all, it provides ample room for spiritual perfection and social harmony. This is achieved by doctrines of Karma, rebirth, Swadharma, Varna and Ashrama-Dharma. The social philosophy effects co-ordination and avoids social waste. There is no mechanical oppression of one pattern or rule of life for all. Each grows to one's best according to the Law of one's development. The consummation of all values is Moksha. Dharma is Moksha in the making. It is the kingdom of God on earth. All other values should subserve Moksha and be regulated by Dharma.

For our age, no religion that is not satisfying the demands of reason and the requirements of humanity can help us to get over our fears. We need a religion that gives us self-mastery and helps us to cultivate simple goodness in our life. We need a religion that promotes social coherence and uses all our power for the good of humanity.

Such is the spirit of essential Hinduism. Such has also been the message of Sri Ramakrishna and Vivekananda. They have shown it by the way they lived and taught. Their teachings enable us to see, amidst all the conflict and confusion of our age, the emerging outlines of Essential Hinduism—the ground-plan of the Temple in which we and our friends are destined to play.

(Courtesy : *Bharatīya Vidya Bhavan*)

THOU ART DIVINE.

Thou art Divine. Live up to it. Feel and realize thy divine nature. The fire of knowledge caused by the constant churning of contemplation will totally burn away the fuel of ignorance.

You are the master of your destiny. Nothing can go against you, if you are resolute in your determination and if you have complete faith in Lord. Be regular in your Sadhana. Draw courage, strength and power from within. Within you all faculties and powers are latent, Make them patent. Unfold them, and realize your inner divine nature.

Trample over the base propensities and strengthen positive traits. Anger, pride and greed are the arch enemies to the aspirants.

—Swami Sivananda

ON DEPENDENT ORIGINATION

(Sri Swami Madhavatirtha)

Dependent origination is a good doctrine in Buddhism. It is briefly explained in the first article of the August, 1957, number of *The Divine Life*. Some further remarks on this point will make it more clear, for instance old age depends on birth, birth on existence, existence on attachment, and so on. In conclusion, it is stated in Buddhism that mental and physical phenomena depend on consciousness and consciousness depends on mental and physical phenomena. This means that both consciousness and phenomena originate at the same time, as in dream so in the waking condition, or as father is born when the son is born. There is no question of father or son before the event. In the same way if some one asks ;—

When was the universe created? The answer is, when some one became conscious about it. When was a man created? The answer is, when he became conscious about his birth. Nobody knows, when he is born, that he is born, and yet gives his birth date. Buddha says consciousness and phenomena have got a dependent origination. Therefore, there is no consciousness of a world without a world and there is no world without the consciousness of a world. This means that there is a peculiar relationship without anything to be related. This is called Maya, state, situation, form, internal structure, configuration or Avastha or Kshetra or Sanghat. Here time and space do not exist before the event, because it is a dependent origination. It is also called a field.

In this way, sense perception does not express an independent property of things but only a subjective condition of the observer. Therefore, there can be only a narrower aspect of experience or a broader aspect of experience. The immediate indications of the moment are

transcended on every hand and they can be reconstructed from any point. What imprints the mark of true objectivity is not the sensuous vividness of the impression, but this wealth of inner relations. This leads to a projective geometry, because it is dependent on observation or light. In cinema, we only see different forms of light. In ordinary life, similarly, we see the same divine light in different forms.

It is impossible for a dreamer to see anything except himself, although he may travel to different countries and talk with many persons in his dream. It is all dependent origination in which he sees his own consciousness. The same is the case in the waking condition. It is all dependent origination.

The identity, towards which thought progressively tends, is not the identity of ultimate substantial things, but the identity of the functional orders and correlations. The question is not how we go from the parts to the whole but how we go from the whole to the parts. A psychology of thought starts from dependent origination, and continues in explaining field structures such as those we find in the dream state and the waking state. Then it is easy to remove Maya. Dream disappears when it is known as a dream. Waking state will disappear when its total form is known.

In Vedanta, dependent origination has two meanings which are as follows :—

(1) In the objective sense, it results in a state in which nothing is independent or permanent ;

(2) In the subjective sense, it will lead to no creation before observation.

The latter viewpoint is supported by the Mundaka Upanishad which says that a man is born with the birth of desire. Shri Krishna also says to Uddhava that when a man accepts the objects, he is born with the objects as in dream and in the imaginary condition.

From the scientific point of view, a past event is always a part of the history or cause of the present observable or deducible. A new emergent calls for a reconstruction of the past. There are as many pasts and futures as there are presents. Therefore, dependent origination is a good doctrine for philosophy.

Physical quantities are the results of the observer's own definitions. Thus every new situation begins with new observation.

Experience creates the world and its observer at the same time. As in dream, so in the waking state. Owing to this kind of creation, dream becomes a waking state at the time of dream. If we only observe the dream, it will vanish but we take part in the dream, and, therefore, it continues. If the waking state is properly observed, its reality will vanish, but we take part in it and create it. Therefore, it is dependent origination. It is useful to understand how Maya works.

EXISTENCE OF GOD : PLACE OF ARGUMENTS

(Dr. S. Vahiduddin, Ph.D., Osmania University)

Philosophic ingenuity has invented many arguments for the existence of God, and the same philosophic acumen has presumed to demolish them. The arguments from the causal nexus to the First Cause, from the experience of order in the universe to the Being that brings order, and from the idea of Being to Being, are only the most famous that have engaged the philosophers down the centuries. But they have satisfied none and no sceptic is converted to a belief in God on the basis of these arguments. Hence it was attempted to substitute an ethical argument and to find a way to God through moral consciousness. But this argument did not fare any better and scepticism retained its hold on all those for whom only rational considerations count and for whom mystic or religious experience is of no account.

If we look closer into the traditional arguments about the existence of God, they are very revealing. We find to our surprise that they are not arguments which can satisfy requirements of a traditional logic and that their logic is of a totally different order. Indeed, Pascal had said that the heart has its reasons which reason cannot understand, and, no doubt Pascal had reason in what he said. But of the three classical arguments only the argument that leads to God on the basis of the order that

we experience appeals to the heart. The argument from the idea of God to God, from His essence to His existence, seems highly abstract and in these days of logical analysis it can be easily dubbed "verbal" and brushed aside; but what I wish to emphasize is the fact that all these arguments have their worth not in what they pretend to prove to satisfaction of our logical intellect but in the way they fail.

In their failure thought is frustrated, and lo ! in this very frustration it is led beyond and encounters what it had sought for, on its own account. It is strange that such an acute thinker like Kant had not seen their peculiar structure and thought it was only the futile attempt of the understanding to cross the bar of experience. Indeed, theirs is the function similar to his own argument from moral consciousness. Though they are theoretical in form their outcome is eminently practical. In their failure they succeed in awakening in man the consciousness of an ever elusive mystery of the Supreme Being, of Him who is, as the Koran says, the First and the Last, the Manifest and the Hidden. He is Brahman *sub specie determinatis* and Ishwara in our approach to Him.

It is vain to argue whether He is Saguna or Nirguna. He is Saguna for the seekers and

Nirguna for him who has lost himself in Him and found himself to be Him. It is no less futile to ask which way is better the way of Karma, of Bhakti or of Jnana. Only when action is quickened with love and illumined with knowledge that the wayfarer on the mystic path finds his destination and end. The

arguments for the existence of God then awaken in man the consciousness of God not so much by what they prove but what they leave unproved, and at a moment when God seems lost to thought, He appears as unrefuted and irrefutable, enfolding all that is and yet overflowing it.

VIVEKACHUDAMANI

(Commentary by Sri Swami Narayananda)

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्त शीलता ॥

367. Control of speech, freedom from desires, non-acceptance of gifts, having no expectations, taking recourse to secluded spots—these are the initial steps in the practice of Yoga.

Notes : योगस्य=of Yoga; प्रथम=first, द्वारम्=steps literally means hole; वाङ्निरोधः=control of speech; अपरिग्रहः=non-receipt of gifts; निराशा=having no hopes; च=and; निरीहा=having no desire; च=and नित्यम्=always; एकान्तशीलता=taking to seclusion.

Commentary : The essential pre-requisites of one who takes to seclusion and the practice of Vedantic Nididhyasan are given here. The use of the term Yoga is meant to indicate the practice of Vedanta, and not Hatha Yoga or Patanjali's Raja Yoga. Yoga is union of the Jiva with the Paramatman, in a general sense. In a particular sense, Yoga means Raja Yoga, including Hatha Yoga.

Vak Nirodha : The organ of speech must be controlled by the aspirant. The tongue has a dual aspect. One is speech and the other taste or greed. The innate urge for excessive and unnecessary talk should be controlled. This is achieved by the practice of Mowna or silence. Then comes the control of the palate. This can be achieved by the observance of vows like taking one meal a day, saltless diet for a fortnight or on Sundays, avoiding appetizers, or spices, etc.

Aparigraha : This is to avoid the desire to accept gifts, or the tendency to seek luxuries. An aspirant should lead a frugal life to maintain his body and cover his nakedness, and to protect himself from heat and cold so as to be able to prosecute his spiritual practices for Self-realisation. Seclusion is very important for the neophyte. They should not mix too much with worldly people, for the mind has an innate tendency to imitate, and go outward. Either one should live alone or in the company of saints. Control of desire is the most important step, and if the foregoing disciplines are practised, desire will automatically be controlled.

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः

संरोधे करणं शमेन विलयं यायादहं वासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः ।

तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥३६८

368. Taking recourse to secluded spots helps the control of the senses, which in turn leads to the control of the mind and the organs of action. This is followed by the destruction of egoism and by the continuous enjoyment of Brahmic Bliss. Therefore, the sage should ever engage himself in controlling his mind.

Notes : एकान्तस्थितिः=stay in seclusion; इन्द्रियोपरमणे=in the control of senses; हेतुः=cause; दमः=control of organs of action; चेतसः of mind; संरोधे=in control; करणम्=organ of action; शमेन=quietitude of mind; विलयम्=merger; यायात्=shall attain; अहंवासना=egoism, तेन=by it; आनन्दरसानु-

भूतिः= enjoyment of bliss; अचला= fixed; ब्राह्मी= of Reality; सदा= always; योगिनः= of Yogi; तस्मात्= therefore; चित्तनिरोधः= mind control; एव= only; सततम्= always; कार्यः= should be done; प्रयत्नः= effort; मुनेः= of sage.

Commentary : The aspirant should see that he is endowed with full Vairagya, Viveka and will power. Without these, seclusion will not help him much. The suppressed desires will

play havoc with him in seclusion. He will be taken unawares by the enemy of desire, and the first chance of sensual enjoyment will make him a helpless prey to it. The disciplines mentioned earlier lead to control of the mind, and every aspirant has to pay the greatest attention to it. For, only when the mind is controlled knowledge of the Atman dawns and remains steady.

MOULD YOUR DESTINY BY SELF-EFFORT

(Sri Swami Sivananda)

Actions produce impressions or potencies. The impressions coalesce together through repetition and form tendencies. Tendencies develop into habits and character. Character generates will. If the character is pure and strong, the will also will be pure and strong and *vice versa*.

If we sow the seed of good habits, at once it will grow gradually asserting itself to gain a seat in the mind, and work by itself till it gets sanguine success. All the old morbid habits will gradually fade out.

Cultivate the habit of working in the line of selfless service. The force of service will induce you to work more with greater zeal and enthusiasm, and natural detachment. You will gain immense inner strength and purity of heart. Your heart will be filled with sympathy, mercy and pure love. Such work is worship, or meditation, which will make you serve everyone with pure love, without any idea of agency, without expectation of fruits or reward, and also realise that service of humanity is service of God.

The spirit of service must deeply enter your very bones, cells, tissues, and nerves. Practise, and you will feel the Ananda of service; evince intense enthusiasm in work, and you will be fiery in the spirit of service. We must all do every work without expectations of fruits. We shall then get knowledge of the Self, purity of mind, a very great reward of unbounded peace,

strength and joy. When work is done without any sort of motive, you will feel its effects, purity and inner strength.

Even if you do a little kind act and perform your duties in the right mental attitude, it has got its own advantages and benefits. It purifies your heart, and the impressions of these good actions are embedded in your sub-conscious, propelling you to lead the divine life. Sympathy, love, tolerance, goodwill and inner strength will be developed. It will keep your mind fully occupied getting rid of all weaknesses.

Walk in the path of righteousness and wake up from pet delusions. Do not mix with undesirable persons. If you take to holy or good company, you will have much peace. Scrutinise your motives, which should be absolutely pure. Do not become a victim of sloth or inertia. Pour forth all your energies in spiritual discipline and self-culture. You have to think always rightly, and act rightly, never envying your neighbours, or hurting others, and intent on entertaining noble and sublime thoughts.

Have self-confidence and courage, and whatever you do, do it with a will to succeed, and you will succeed. Above all, keep yourself always joyful and cheerful. Try to do daily as many good actions as possible, without being obtrusive. Lead a simple, natural life with sublime thinking. Develop ethical virtues; control

the mind and the Indriyas. Be just, know the right, keep your promise; be noble and impartial. Be helpful, candid and modest. Be courteous; be ever vigilant to have perfect control over anger, jealousy and hatred. Rely on your own self; endure suffering patiently; be humble; persevere and rely on God.

Entertain holy desires- Under the security of the changeless law of cause and effect, a man can resolutely proceed to achieve anything he desires. Do your duty and leave the rest to God. Have definite mottos and principles and adhere to them strongly and steadily. Cultivate a living faith in God. Faith can work wonders. Always act with faith and determination.

Bad company, lust, greed, infatuated love, selfishness, vanity, heedlessness, attachment, are the enemies of spiritual life. You should overcome them by steady endeavour, cultivating their opposite virtuous qualities, culturing the emotions and praying to God. Be careful in your speech and speak little. Speak loving words and never utter any word of harshness that can hurt the feeling of others. Speak the truth but use your commonsense so as not to break the vow of Ahimsa. Aspire to lead an ideal life of

goodwill towards all and hatred towards none.

Purify your mind; withdraw all the senses from worldly objects, and bring the mind under control by steady effort. Introspect. Take Satwic food. Keep watch over your thoughts. Avoid all that which promote worldliness. Cultivate the faculty of right perception through intelligent discrimination. Courage, power, strength, wisdom and joy are your Divine heritage and birth-right, but you have lost the knowledge of your real nature by worldly desires.

Now is the time for you to mould your destiny by self-effort and regain your heritage. Forget not the goal. Strive. Aspire. Plod on. Do not give indulgence or leniency to the mind. There are uneasiness, discontent and restlessness in all those who follow the path of Mammon. All sorts of fears, miseries and troubles beet them, and yet they do not leave their ways for the sake of momentary sense-pleasure. But you should have more wisdom. Form a strong habit of remembering God at all times, controlling the senses, the mind, being balanced in pleasure and pain, aspiring to attain spiritual enlightenment, and building up your life in the pattern of perfection.

RELIGION MUST BE UNDERSTOOD

(Sri Swami Chidananda)

[Text of a discourse on the fourth anniversary of the world Parliament of Religions]

There is a tendency in people these days to trace the cause of all the ills and troubles of modern mankind to the doors of religion. To accuse religion as being the source of all the problems the world is beset by has now come to prevail as something in the nature of modern accomplishment. It is fashionable to decry religion, you are keeping up with the times. I doubt if there can be a more ridiculous blunder. But, however, this is serious and deserves our attention.

I would dismiss this bit of irrational folly as being silly and not worth wasting my time

about but for two special factors, which make this trend distinctly dangerous to human welfare and the peace and prosperity of the world. The first is that this ignorant and small-minded scoffing at man's greatest support and sustenance, namely, religion, is tending to become progressively more and more widespread. This has to be checked. Else what little goodness, peace, virtue, and the spirit of brotherhood is there in mankind will soon disappear, leaving the world, not so much a "kingdom of heaven," but on the contrary the domain of the other entity.

Secondly, this trend is dangerous because it is based upon a semblance of truth. It is easy to repudiate a total falsehood, but difficult to repudiate half-truth. The latter is more dangerous, for the particle of apparent truth that it contains blinds common men to the greater part of the untruth that pervades it.

RELIGION IS NOT TO BLAME

What is the seeming truth that is there in this allegation against religion as the bane of man's life? It is this, namely, as the traducer says, many of the troubles and miseries of mankind are doubtless due to 'religion.' True, but to 'religion' wrongly understood, wrongly interpreted, wrongly applied and wrongly practised.

I assert that, in the correct sense of the term religion rightly understood, real religion, the true spirit of pure religion, is the one saving grace and redeeming feature in the life of mankind in this atomic era. It is the greatest, the noblest and the most precious heritage that present-day humanity has from the past generations. To lose it would be to become bankrupt. To neglect it would be cultural, ethical and spiritual suicide. It is not religion, I say, but it is the neglect of true religion and misconstruing of religion that has plunged the world into this woeful and inglorious mess. By deserting religion, man himself stands deserted.

I assert that, intelligence is of no avail if it is not guided by right thinking. I declare that, down the centuries, it has been the misunderstanding, misinterpretation, the misapplication and the malpractice of religion that has brought pain and woe upon the head of man. Selfish man has, time and again, tried to make religion a medium of exploitation. Perverted man has twisted religion to serve his selfish purpose. This is irreligion. This is a denial of true religion. The ills of man are rooted deep in such wrong understanding, malpractice and neglect of religion, which, on the contrary, is the suste-

nance of man who is made in the image of the All-perfect Divine Being.

DIVINE MESSENGERS

The remedy is to understand religion properly, in interpreting it correctly, knowing it rightly, and practising it nobly. Live in the spirit of true religion. Develop right thinking. Manifest the spirit of real religion in all your life's activities. If you do this, peace will prevail with welfare and prosperity. To undo the great harm resulting from the folly of man, the ever-watchful Inner Director and the Governor of this universe sends, from time to time, illumined souls amidst us, who once again reveal to us religion in its true form, who once again preach to us the real religion of love, compassion, service, blessed selflessness and loving brotherhood. These then are the great ones to whom we should turn if we are to be cured of the purblindness of prejudiced intellectualism and perverted irrationality.

Wrong thought is the bane of modern life. Man must learn to think with Vichar, Vivek and Sattvic-drishti. Himself misguided, man cannot guide others about the pattern of life to follow. The sages, with their vision refined by wisdom, are fit to be guides. To follow them is to know what real religion is, where true welfare lies, and wherein is to be found the secret of abiding peace and commonweal. At the feet of Divine Masters like Gurudev Swami Sivananda one learns the secret of pure thought, of a pure heart, of divine compassion and of the peace that flows from selflessness, love and the feeling of universal, spiritual oneness.

To bring to all the light of real understanding and to reveal the implications of true religion, the holy saint Sivananda, the embodiment of compassion, convened the sublime Parliament of World Religions in 1953. Great thinkers and men of God from every religion contributed precious thoughts upon the subject of real religion on that auspicious occasion. Their contri-

bution has now enriched the world of today in the form of an invaluable volume, wherein are compiled all the addresses delivered and the papers contributed to the Parliament.

PRACTICAL RELIGION

Beloved brothers ! Open your eyes and see where you are drifting. Shed off your prejudice, irrationality and ignorance in regard to the most vitally important matter in your life. Know well that if there is any decency in this human society, any goodness in this world, any virtue upon this earth, any love, compassion, goodwill and idealism amongst men, it is due to religion and to the religious spirit. Superstition is not religion. Priestcraft is not religion. Fanaticism is not religion. Mere beliefs and dogmas do not make religion.

What then is religion and religious life ? I shall tell you. Come, lift up your eyes and look back across the centuries into the dim and remote past. Behold sweet Jesus, the Christ, the Prince of Peace. Behold the Blessed Buddha, the Sakya Muni, the Prince of Compassion. Behold the noble Mohamed, the Messiah of brotherhood. Behold again Mahavira, the Tirthankara, the Messenger of sublime Ahimsa, and Zoraster, the Holy Prophet, and the sages Lao Tze and Confucius. Ponder their sublime lives and their glorious personalities. In them you find the pattern of practical religion. They lived religion in their daily life. Their thoughts, their utterances, their actions, nay, their very breath, were all pervaded by the spirit of true religion.

DIVINE LIFE

Look near and in the more recent past. Behold the men of God, the saints, the Alwars,

the Nayanars, the Bhaktas of Maharashtra, Chaitanya and Ramakrishna of Bengal, and nearer to North, Kabir, Nanak, Tulsidas and Surdas. What more do you want ? In these saints and their divinely lived lives the most vivid exposition of real religion is found in its purest form. Can this pattern of life ever lead to anything but blessedness ?

Enough of vain and egoistical discussions. Be humble. Be anxious for the real welfare of your own self and your brother-men. Follow in their glorious footsteps of these great ones. Herein lies blessedness. Herein lies wisdom. This is the truth. Let every cell and fibre of your being vibrate with the spirit of true religion. Peace will infill your being. Goodness will radiate from you.

The Holy Master, Swami Sivananda, has placed this pattern of pure religion before you in the form of divine life. Shorn of all sectarianism, divested of all narrow dogma, universal in its application, is divine life. Divine life is life lived in the pattern of goodness. Divine life is a religion of unification, purity, selflessness, service, virtue and, above all, of living and doing good. It is a life that leads you to rediscover and re-establish your eternal link with the All-perfect Divine Source of your being. Let us raise our hearts in prayerfulness to God, who is the Source and Support of all religions, that He may grant us right understanding and the inner strength to be truly religious in our daily life and to thus banish all evil from this world and to bring about love, compassion, peace, unity and brotherhood amidst mankind. Yes, even thus can religion yet bring the Kingdom of God upon this earth.

NON-VIOLENCE

There is no penance like the practice of Ahimsa ; there is no vow like the vow of speaking the truth ; there is no disciple like that of the senses. Non-violence is a great and inspiring ideal. Mental renunciation is the first and most essential condition for the practice of non-violence. He who has renounced desire for wealth, name and fame can practise non-violence.

—Sivananda

ASHRAM NEWS AND NOTES

The Kṛṣṇa Janmashtmi was celebrated at Sivanandanagar from 11th to 18th August, its important features being collective Japa of the Dwadasakshara Mantra (Om Namō Bhagavate Vasudevaya), Swadhyaya of the Bhagavata Purāna and other appropriate scriptures, special worship to the Lord, and a Havana for world peace and commonweal on the last day.

DISCOURSES

During the period under review (from 7th July to 7th September), a number of important discourses were given under the auspices of the Yoga-Vedānta Forest University, among which was a highly interesting talk by Sri T.N. Ramachandran, Joint Director-General of Archaeology in India, on the symbology of the sculpture of ancient and medieval India, especially depicting the great poetical inspiration of Bharavi (4th century A. D.) expressed through his monumental work, *Kiratarjuniya*, which found itself immortalized in the sculptures of Mahabalipuram, Srisailem, Vijayawada and elsewhere in the Deccan. The talk was illustrated by lantern slides.

Subsequently, Sri T. N. Ramachandran spoke on the evolution of the idea of Temple construction in India and the architectural symbology of Hindu temples and Buddhist Viharas, (also illustrated by lantern slides).

Bhagavan Sri Satya Sai Baba, of Putaparti, Andhra Pradesh, visited the Ashram in the last week of July, with a party of devotees, and gave two inspiring discourses on the spiritual ideals of life, besides giving a number of interviews to Sadhaks and holding special Satsanga during his one-week stay here.

Among the others who spoke during the period under review were : Sri Crawford Shaw of the Yale University, U. S. A., on the philosophy of Gita; Dr. Jayaram, Ph. D., of the U. N. Headquarters, New York, on the trends of

spiritual revival in America; Sri Muthuramalinga Thevar, M. P., on the principles of theism, and Sri Raghottamacharya, of Madras, on the Ramayana.

MUSIC PERFORMANCES

Sri Papa Venkataramayya, well-known violinist of Madras, rendered a repertoire of Karnatic Ragas on violin at a special function on 29th August. Earlier, a flute recital was given by the All-India Radio artists, Sri Viswanathan of Delhi.

EYE RELIEF CAMP

The 9th Eye Relief Camp, which was held at Sivanandanagar, during the months of June and July by Dr. B. G. Adhwaryoo, MBBS, DO, treated 271 patients (already reported briefly), including 27 eye operations and four general surgeries. The Camp was arranged and financed by H. H. Sri Devaji Maharaj on behalf of the Shanti Deva Seva, Bombay. The classification of the operations is as follows : cataract 3, glaucoma 6, corneal opacity 4, entropion 7, removal of sac 3, sinus (chest), hernia, hydrocele, and removal of parotid cyst, one each,—total 31.

VISITORS

On 8th July Sri Swami Sivanandaji Maharaj received the President of the Congress Party, Sri U. N. Dhebar, and discussed with him the problems of spiritual regeneration of the masses, the rational reinterpretation of spiritual values to the world, and the practical aspects of their effectivization in the daily life of man.

Among others who visited the Ashram during the period under review were : Prof. N. G. Ranga, M. P., Sri K. R. K. Menon, former Union Finance Secretary; Sri S. Venkateswaran, I. C. S., Government of Madras; Sardar Balwant Sing Puri, Secretary-General of the Indian Red Cross Society; and Sri Subramania Iyer, Deputy Election Commissioner, New Delhi.

REPORTS FROM D. L. SOCIETY BRANCHES

SIVANANDA SCHOOL OF YOGA, OSLO

After completing its first term, the School is now on vacation. It is to reopen on the 3rd September at its new residence, Oslo Turner Society House, in Saint Olav Street. Sri E. Kulsrud, Director of the School, has met with creditable success in making a beginning of the practical training of Yoga in the metropolis of Oslo. A number of men and women are now on the roll of the School, which has also been issuing booklets, containing teachings on Yoga in the Norwegian language, free distribution.

COURSES IN YOGA

Courses in Yoga are now being made available by Sri Sivananda Margarita, of the *Synthese Universelle*, 6 rue Fendt, Geneva, Switzerland, which deal on Yoga and Realization, Hatha Yoga, Raja Yoga, Yoga of Synthesis, Bhakti Yoga, Vedanta or the Yoga of Knowledge, and Kundalini Yoga in three stages.

SWAMI VISHNUDEVANANDA

After a strenuous training programme in Yoga, in the Colony of Hong Kong, for a period of two months, Sri Swami Vishnudevananda is now engaged in a similar way in Indonesia, since the second week of August. Here he is scheduled to visit the branches of the Divine Life Society in Djakarta and Malang, in addition to other places, hold practical training classes in Yoga, and address a number of public meetings, before leaving for Perth, Australia, by the end of September. In Hong Kong, Swami Vishnudevananda was instrumental in the opening of a Divine Life Society Branch and compilation of a composite work on Yoga (please see below). Throughout his stay there, he had held daily training classes, sometimes three sessions consecutively, and addressed a large number of public meetings, some of them at the local Hindu Temple, Rotary Club, South China Athletic Association, and the Assembly Hall of

the Chinese General Chamber of Commerce. He also gave a demonstration of Yoga exercises at the Government House, which was attended by H. E. Mr. Alexander Grantham, Governor.

NEW D. L. S. CENTRE AT HONG KONG

More than 400 persons attended the inauguration ceremony of the Divine Life Society (Yoga Institute) in the assembly hall of the Chinese General Chamber of Commerce, in Hong Kong, last August.

Mrs. M. J. Hogan, wife of the 'Chief Justice of the Colony, the Hon. Michael Hogan, unveiled a photograph of Swami Sivananda, founder of the Divine Life Society of Rishikesh, Himalayas. Mr. B. P. Adarkar, the Commissioner for India, welcomed the guests and thanked them for their attendance. He said that the popularity of Yoga was spreading all over the world and he was sure that it would soon be a success in Hong Kong.

NEW PULICATION

A new compilation of Sri Swami Sivananda's writings on Yoga by Sri Swami Vishnudevananda has just been published in Hong Kong under the title *Practical Guide for Students of Yoga*. The book, is an ideal presentation of the practical aspects of Yoga, and is divided into sixteen sections, the first part of which deals with the definition of Yoga, science of body structure, meditative poses, physical culture poses, science of relaxation, Suryanamaskar, Yogic Kriyas, advanced Yogic exercises, Pranayam, and the order of exercises and duration. The second part deals with Kundalini Yoga, mind, its mysteries and control, process of meditation, and Vedanta philosophy. The book is illustrated with a number of Yoga postures.

ITALIAN YOGA-VEDANTA ACADEMY

The following are the office-bearers of the Yoga-Vedanta Academy of the Republic of

Italy, which is a branch of the Yoga-Vedanta Forest University, Sivanandanagar, Rishikesh.

President : Prof. Antonio Santrelli ; *Vice-President* : Mrs. Giulia Gallo Bruni ; *Honorary President* : Countess Virginia Perrozzi ; *General Secretary* : Prof. Marcella Miconi ; and *Administrator* : Sri Ester Innocenzi.

Founded in Rome on 2nd August 1956, the Italian Yoga-Vedanta Academy is devoted to the implementation of the ideals of its Headquarters in India, namely, propagation of the knowledge of Yoga and Vedanta and common spiritual principles through academic courses, meetings, publications, films and other suitable means.

The Yoga-Vedanta Academy is a non-political, non-sectarian and a non-commercial organisation. It is open to all spiritual seekers, irrespective of any distinction. The offices of the Academy are at Via Panaro 3, Rome, Italy.

"SO SAYS SIVANANDA"

So Says Sivananda, a compilation of the sayings of Sri Swamiji by Dr. B. G. Adhwaryoo, MBBS, DO, has now been translated into the Indonesian language by Sri Kwee Liong Tian, and published by the Malang Branch of the Divine Life Society. The book has also been translated into German, Gujarati, Tamil and Hindi.

SNIPPETS

DADH, Kangra Valley : Major-General A. N. Sharma, Director-General of the Sivananda Medical Organization, has been personally treating about a hundred patients daily, free of charge, in his retreat in the Kangra Valley, where undernourished children and adults are also given free milk and butter-oil, under his supervision.

GUJARATI MONTHLY JOURNAL, *Divya Jivan*, is to commence its first issue from 8th September (Subscription Rs. 3/- annually). Copies can be had from Brihat Gujarat Divya Jivan Sangh, Virnagar, Atkot, Saurashtra.

NINTH ALL-INDIA DIVINE LIFE CONFERENCE will be held at Patan (North Gujarat) on October 26, 27, 28, under the auspices of the Divine Life Society Branches in Gujarat.

INTEGRAL YOGA of Sri Swami Sivananda has been translated into Gujarati (*Purna Yogeshwar Swami Sivananda*) and published (at Rs. 3/- by the Gujarat Headquarters of the Divine Life Society, Virnagar, Saurashtra, which is also publishing the latest work of Swami Sivananda, *World Peace*, (Rs. 4/-).

A SIVANANDA STUPA has been built near Hyderabad, in commemoration of the "Platinum Jubilee" of Sri Swamiji, by Sri Narsingh Rao, President of the local Branch of the Divine Life Society.

BOOK REVIEWS

Speeches of Dr. B. Pattabhi Sitaramayya, published by the Government of Madhya Pradesh, Bhopal; demi 8vo 414 pp.

The revelation of personality is accomplished to a great extent, by one's speeches and writings. This collection of 64 lectures given from time to time during his tours in Madhya Pradesh, as Governor of the State, from July 1952 till February 1955, as well as the eleven vignettes of the national leaders of India, beautifully reveals the characteristic traits of humanity,

guileless affection for the people, deep erudition, humility, statesmanship, and unassumed patriotism of Dr. Sitaramayya. As a general reading material, the book is highly commendable. It will also be of interest to the students of political and social sciences and national development.

Practical Nature-Cure by K. Lakshmana Sarma; published by the Nature-Cure Publishing House, Ganeshnagar. Pudukkottai, South India; cr.—8vo pp. 595; price Rs. 12.50.

This standard work on Nature-Cure, the ninth edition of which has recently been published, needs no introduction. Surveying a wide area of subjects pertinent to its main theme, the book attempts to present a clear exposition of the laws of health, metabolic process, food values, disease-prevention, curative agencies of natural elements, diseases and their cure, and so on.

Ramdas Speaks, Part I to IV; published by Anandashram, P. O. Anandashram, Kanhangad, Southern Railway; total number of pages 415 demi 8vo; Re. 1/- each part.

Among the foremost living saints of India, His Holiness Swami Ramdasji Maharaj gives in these handy editions his answers to the numerous questions asked of him during his 1954 tour of Western Europe. Every one of these answers has not only a ringing note of sincerity and a convincing touch of deep understanding, but is at once sacred with the transforming grace of spiritual realization. Every seeker of truth would find in these parts a storehouse of supra-mundane wisdom, pristine fervour of devotion, and, indeed, many a satisfactory answer to one's doubts.

A Layman's Bhagavad Gita, Vol. II, by Mr. Justice A. S. P. Ayyar, M. A. (Oxon), I. C. S., Bar-at-Law; published by the Madras Law Journal Press, Mylapore, Madras—4; pp. Cr. 8vo 440; Rs. 5/-.

It is always interesting to know about the treatment of a standard classic by an eminent thinker. Mr. Ayyar has done a remarkable bit of effort towards the promotion of the knowledge of the nation's spiritual culture through his studies in the *Bhagavad Gita*. The analytical legal acumen, ever intent at arriving at the central core of truth, fully accommodative of the diverse aspects of the problems countered with, and yet unyielding to subjective urge for preferences, has found its mark in the detailed com-

mentaries on the verses of the *Gita* strung within the ambit of its 7th to 12th chapters.

The Glory and Goal of Life by Swami Rajeswarananda; published by the Upanishad Vihar, 70 Venkatesapuram, Madras—23; pp. Cr. 8vo 288 (Copies can be had of Sri S. Viswanathan, 11 McNichol Road, Chetput, Madras—31),

Covering the various aspects of the spiritual life, and universal ethics, and portraying the fundamental tenets of religion and the lofty principles in philosophy, the rambling meditations, collected in this work, are at once fervent with divine inspiration, rich in transparent wisdom, realistic in approach, and beautifully expressed in limped prose. Swami Rajeswaranandaji Maharaj has spread his saintly personality, through this lively medium, in abundant measure, which is for the reading public to benefit from.

Secrets of Yoga by Yogi Shuddhananda Bharati; published by Ganesh & Co., (Madras) Ltd., Madras—17; pp. royal 8vo 164; Rs. 6/-.

A succinct exposition of the different aspects of Yoga is found in this handy work by a distinguished Yogi. In spite of its brevity, the book is rich in practical hints on Karma, Bhakti, Mantra, Tantra, Hatha, Raja and Jnana Yogas, showing the way of living the life divine, in harmony with the Cosmic Spirit.

FOREIGN LANGUAGE EDITIONS

Yoga Asanas (Disertai Dengan Gambar) by Sri Swami Sivananda, translated into Indonesian by Sri Kwee Liong Tian, and published by Tata Usaha "Penjedar," Tjelaket No. 29, Malang, Indonesia; pages 167 crown-quarto.

The first Indonesian edition of Swamiji's well-known work on Yoga exercises is now made available by the leader of the Malang Branch of the Divine Life Society.

Kriya Yoga by Sri Swami Sivananda, translated into German by Sri Hans Lajta, and published by Lebensweiser-Verlag, Budingen, Gattenbach, West Germany; pages 52 crown-quarto.

This is a new German edition of the third part of the original *Tantra Yoga, Nada Yoga, and Kriya Yoga* of Sri Swamiji, presented by a sincere seeker of Yoga who underwent his advanced training at Sivanandanagar for a period of six months.

Yogasanas by Louis Frederic, with 139 illustrations and a brief introduction by Swami Vishnudevananda; published by Editions J. Oliven, 65 Avenue de la Bourdonnais, Paris—7; pages 159 crown-folio.

This is an illustrated French edition containing 136 Yoga postures as demonstrated by the Professor of Hatha Yoga of the Yoga-Vedanta Forest University with explanatory notes. The Yoga exercises have been divided into thirty

groups, which, however, do not dispense with the guidance of a demonstrator and detailed expositions.

VERNACULAR PAMPHLETS

Syamala Dandakam, Yoga Meenakshi Stotram, Vaidikadharma-sangha, and Chambu Natanam (Natesashtakam); published by Sri Vidya publishing House, 4 East Iyen Street, Kumbakonam, South India.

Prayer is to the devotee what a cool drink is to the thirsty. Indian scriptural lore contains an abundance of hymns composed by great saints, sages and seers: these hymns are “answered prayers” whose glory as the best friend of man during his moments of depression and despair have been repeatedly proved. The Sri Vidya Publishing House has been rendering great service by publishing these hymns in handy pamphlets. All the above pamphlets (except *Vaidikadharma-sangha*) contain Tamil transliteration of the great hymns given. The printing is neat and tidy.

SIVANANDA'S ADVICE TO ASPIRANTS

Remember time is more precious than money.
 Save when you are young to spend when you are old.
 Never remain idle.
 Keep your mind fully occupied.
 When you go to bed think over what you have done during the whole day.
 Good company and good speeches are the signs of virtue.
 The memory of pleasant things and duties well done lives for ever.
 Face the worst bravely, fight for the best boldly.
 Everything in the world has a bright side.
 Always try to look at the bright side of things.
 The world is like a mirror. If you smile it smiles. If you frown it frowns back.
 An expensive wife makes a pensive husband.
 Physical beauty is skin-deep.

Aim at perfection in everything.
 Cultivate consideration for the feelings of others.
 A virtuous action is never lost.
 He who sows courtesy reaps friendship.
 He who plants kindness gathers love.
 Youth is the opportunity to great actions and to become a great man.
 Don't speak without thinking, don't act without reflecting.
 It is better to lose than play foul.
 Young men think old men fools and old men know younger men to be so.
 Life is thorny and youth is vain. A wise man attains perfection.
 A lazy man is the beggar's elder brother.
 Idleness is hunger's mother and theft's full brother.
 Neither wealth nor rank will ensure happiness.
 Happiness is within.

LATEST SIVANANDA PUBLICATIONS

	Price		Price
World Parliament of Religions		Sampurna Yoga	Rs. 2.00
Commemoration Volume	Rs. 20.00	Pushpanjali	2.00
Spiritual Experiences	4.00	Sivananda Drishta Manjari	2.00
Ethics of the Bhagavad Gita	4.00	Gharelu Davainya	1.50
Moral and Spiritual Regeneration	2.00	Sivananda Yoga-Vedanta Sutra	1.00
Waves of Ganga (A Book of Sayings)	3.00	Himalay-ke Anchal-se (II & III)	4.00
Jivanmukta Gita	2.00		
Temples in India	2.00		
Ashrams in India	2.00		
Sivananda Vani (Facsimile Letters)	2.00		
Telegraphic Teachings	2.00		
Joy, Bliss, Immortality (Book of Poems)	2.00		
Sivananda Sahasranama Stotram	0.50		
Adhyatma Yoga	3.00		

OTHER WORKS

Ananda Lahari	2.00
Sivananda Upanishad (Facsimile Letters)	10.00
Brahma Sutras (Vol. II)	5.00

ON SWAMI SIVANANDA

All About Sivananda	2.00
Sivananda, the Messenger of Divine Light	5.00
Bhumandaleswar Sivananda	5.00
Sivananda, My God	5.00
Sadguru Sivananda	1.00
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Sivananda, Day-to-Day	1.00

IN HINDI

Sivananda Gitanjali	1.50
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IN TELUGU

Divyajivanamu	3.00
Ananda Gita	1.50
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Control of Anger	0.50
Narada Bhakti Sutras	2.00

IN TAMIL

Sivananda Bhajanamala	2.00
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IN MALAYALAM

Sivananda Yogasamanvayam	1.00
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BHAGAVAD GITA

With text, translation, notes and detailed commentaries in English by Sri Swami Sivananda—a volume of over 800 pages—is available at Rs. 10/- (postage extra) from Divine Life Society Care of General Printing Works Private Limited, 83, Old China Bazar Street, Calcutta-1; and Divine Life Society, South Calcutta Branch, 28-A, Sardar Sankar Road, Calcutta-29. The rest of the above works are available from :

Available Now !

Reserve Your Copy.

SRIMAD BHAGAVAD GITA

Sri Swami Sivanandaji Maharaj's monumental work on the Bhagavad Gita, which has been so long coveted by numerous spiritual seekers, is on sale once again from this month !

One of the finest, most comprehensive and ideally synthetic commentaries available on this great scripture, here, within its ninehundred pages, are found the portrayal of the intuitive self-realization of a world-renowned saint, the practical analysis of the multiple problems of life, and the most salutary means to their solution.

The **Bhagavad Gita** presents to the reader the cream of India's glorious spiritual philosophy, reflecting the phase when it had reached its zenith of perfection, the pinnacle of idealism, and yet it is emphatic of the down-to-earth realism as to give the most complete scope of the fruition of the highest ideal in everyone's practical life.

Such a work is focussed through the prismatic mind of Maharshi Sivananda, which at once reflects his well-balanced, harmonious personality, and is synthetically suited to appeal to every other mind in a most convincing manner.

Containing the original text, alphabetical Sloka index, word-to-word meaning, and verse-by-verse translation, these voluminous commentaries on the Gita are printed in a single volume (for the fifth time). Copies can be had from the Divine Life Society, South Calcutta Branch, 28-A, Sardar Sankar Road, Calcutta-29, and the Calcutta Branch C/o The General Printing Works Private Ltd. 83, Old China Bazar Street, Calcutta-1, at Rs. 10/- per copy, exclusive of the postage.

BLESSINGS FROM SWAMI SIVANANDA

His Holiness Sri Swami Sivanandaji Maharaj wishes to convey his blessings, regards, good wishes and thanks to all those who have sent him greetings and write-ups on the occasion of his 71st birthday.

